

A
CURE
FOR THE
Tongue-Evill.

OR,
A Recêipt against *VAIN OATHS.*

Being a plain and profitable *Poem.*

SHEWING
The Hainousness of COMMON SWEARING,
with Reasons against it, and
Remedies for it.

By *T. I.* an hearty Well-wisher to his King,
Church, and Country.

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A CURE FOR THE Tongue-Evill.

REader take well what I thee here present
To Cure thy Tongue, that wild-fire instrument,
As it by Common Oaths doth give offence
To all that fear God in a filial sence.

Now what means swearing customarily?
Is't not a strain of hellish poesie?
But stay; who ever heard hells Jailor use
With horrid oath Gods dreadfull name t' abuse?
Cert's 'tis a truth, to give devills their due,
They will not swear, as doth their cursed crue.
The devills roaring herd both swear and lye,
But this alone is his grand property?
Hells fiend rants not in wine, or ale, or beer
As if with oaths he heaven and earth would tear.
His subtile wit variety affords
Without all nonsense-sauring-swear-ing-words.

Yet as for oaths, as commonly they're us'd
The causes vile, by which they are produc't,
Are hells provoking pow'rs, Satan and sin,
Sinne unrepented causing rage within;
Want of Gods fear and love, the great neglect
Of daily prayers, want of due respect
To Gods all-seeing eye, his vast essence,
That heaven and earth doth fill with his presence;
A Neglect

*The Causes of
vain swearing.*

St. Matth. 5.

*27.
Esay 57. 20. 1*

A Cure for the Tongue-evil.

Neglect of reading Gods most *Holy Law*,
 Which God hath made to keep us in his awe,
 The damn'd abuse of *meat* to great excess,
 Of *Wine*, and other drinks, to drunkenness,
 A vayne and light heart, a distemper'd brain,
 And fellowship with those, whom Oathes do stain,
 A *sin*, and heedless minde, bale idleness,
 Anger, and gaming, and covetousness,
 For were it not for these infectious ill,
 No speech would bee, that conversation spills.
 Swearing's a bodge in wilde mens poetry,
 Who minde not words of iogenuity.
 It is a rash fowles bolt, that is soon shot,
 Did men consider, use if they would not.
 It is the rant of debauch'd Russians,
 That stare and roar o're pots and cups and cans.
 It is a mad, uncivill, Bedlam course,
 Which gracelesse people use in their discourse.
 It is the filth defiles Gods Attributes,
 A Folly which with reason never suites.
 The Cognizance 'tis of Gods Enemy,
 The damned mens note in Hellish mallery.
 It is from Hell a vapour rising so,
 That down to Hell again it bendes to goe.
 It is a badge of Satans followers,
 Gives blackness worse than that of Colliers.
 It binds the Soul to Satan, Death and Hell.
 It is the signe, at which Satan doth dwell.
 It is the Common and filthy drivell
 Of a foul in-mate in men, the Devil.
 It is the poyson of the lips, which makes
 The soul to stink worse than the filthiest stales.
 It is the thunder from Hell that is sent,
 For it men quake, if for it they repent.

A mad Sin.

Hellish.
 St. Matth. 5. 27
 1 am. 5. 12.

Devillish.
 Psal. 107.

Filthy,

Terrible.

Le

A Cure for the Tongue-evil.

3

It is a banefull hearb, thht grows apace.
It chokes the seed of the good word of grace.
It is the Common Filth, wherby's defil'd
Both Man and Woman, and the tender Child.
One onely day the Sabbath men do break
But every day and hour I weare, when they speak.
Oaths are so common, they fly up and down
In every Country, County, City, Town.
At Cards and Dice, at table, bed and boord
Men use this plaguy soul-polluting word.
Both Master and Servants in every place
Gods Holy Name do commonly disgrace:
The rich and poor in this are all alike,
At Gods great name with ugly Oaths they strike.
There's scarce an house, in which there's not one dead
Through wicked oaths, which wound the heart and
For other sins there seemeth some pretence, (head.
That profit or pleasure doth flow from thence;
Such is the way of Drunkards, theevish wights,
And those that violate the Nuptiall Rites;
But swearing is so bale a foolcry,
It brings no pleasure, nor utility.

Banefull.

Common.

Unprofitable,

It wounds more hearts together at one blow,
Then any weapon of the deadly't foe.
A Common oath is like a fatal dart,
Which being shot doth wound the shooters heart.
An house full of plagues and a tongue of Oaths
Are joyn'd together, as Body and Cloaths.
For this the flying roll of cursed woe
That cuts off many, o're the earth doth go.
As man doth not delight to blesse, but swear
And curse, so shall he wofull curles wear.
This brings the plague off mens houses of clay,
Upon their goods and Chattels in a way,

Injurious,

To a mans self.
Psal. 109. 19.
Zach. 5. 3.
Psal. 109. 17,
18, 19.

*His body and
Goods.*

Of

A Cure for the Tongue-evil

To his Soul,
Psal. 64. 8.

To his good
name.

To Saints,

To others.

To the King.

To Kingdoms.

Of crosses losses and many curses
It breeds a vacuum in mens purses.
Nothing holds well with those, who do'nt refrain,
Their tongues from belching in this bloody strain.
The swearer needs no executioner,
But his vile tongue himself to rent and tear,
He needs not any poison, spear or sword,
To kill himself, but his own tongue and word.
A good name is precious in ev'ry kinde,
But this is worthless in a swearers minde.
It is a truth, 'gainst which there's no dispute,
He lyar-like is crackt in his repute. (ears
By oaths Saints hearts are wounded through their
They'r words for which the Christian sheddeth tears;
They grieve Gods Spirit in saints, and they make
In little worlds a great and sad earth-quake.
Swearing is like the plague it spreads and kills,
With great infection it many fills.
The swearers ^{by their} plagues company,
Still multiply their base society.
Except the Scottish Covenant-sharer,
I dare pronounce the rash common swearer,
The worst of the worst of Subjects, yea more
The millions of common oathes men swore,
Occasion'd this damned Covenant,
As being the product of the swearers rant:
God suffer'd this for these, for cause best known
Unto his dreadfull Majesty alone.
To gather rebells 'gainst our Sovereign
Our Church and State, to our great woe and pain.
Swearing's a fire, that many places burns,
It is an engine, houses over-turns,
It smites the aire into tempests, thunder,
The ground Gods-footstool it tears asunder.

It

A Cure for the Tongue-evil

5

It makes the Land to put on sable weeds,
And in great Kingdoms dismal changes breeds.
This bloody agent both in Church and State,
Doth ruin all things in most dreadfull fate.

Ier. 23. 10.

It is a Kingdom-weakening, wasting Sin,
It is a State-confounding cursed gin,
This leading generall sin in nations,
Doth bring upon them desolations.

Hosea 4. 3.

This sin which is of a deep stain and die,
On all the world brings grievous misery.

'Tis sad to think how many Millions
Do damn their souls by their foul swearing tongues,
'Tis sad to think, how many plagues and woes
Are usher'd in by Oathes, mens mortal foes.

Swearing's high treason 'gainst the *King of Kings*,
On swearers heads who justly *Vengeance* brings,
Gods attributes stand all engag'd, 'gainst all
That commonly to witnesse God doth call.

To God.

A swearer is Gods daring Opposite,
And is abominable in his sight,

Psal. 129. 20.

As much as in man lies, he wounds Gods soul,
As if vain dust would live without controul:

No man Gods honour makes to suffer worse,
Than one, for trifles that doth swear and curse.

Gods honour.

The Swearers life Gods greatness doth defie,
And his Omniscience doth vilifie,

Gods name with such is common and unclean,
A mark they doe to Satans service lean.

They God Almightyes Majesty forsake,
And creatures frail All-judging Gods doe make,

Law.

Giving them part of Worship that's divine,
Against Gods Law, from which they do decline,

Ier. 5. 7.

They are the *Rabshakehs* that blaspheme God,
They clip his mercie and quicken his rod

Of

Person.

Psal. 73. 9.

Justice.

Christ's Church,
Person, Name,
Blood, Body.A Sin most fin-
ull.

Of dreadfull justice ; many of them have
 Lost both their lives and souls, while they did **grave**.
 They strike at Heaven, yea Deity it self ;
 And this they do for any trifling pelfe.
 They slight Gods justice, as if Mercy was
 The only Attribute of Divine grace.
 They to their power out brave the Lord above,
 For his great Name have no respect, nor love.
 They make the Lord to patronize a lie,
 Yea all the filth of vile iniquity,
 To want an all-discerning, judging eye,
 Or else to be a drowsie Deity.
 They spit their venome in *Jehovah's* face,
 The Lords great Majesty they doe disgrace.
 They mock Gods roaring, thundring voyce and note,
 They rent a-sunder *Christ* his seamlesse coat.
 There is but one most precious saving name,
 The name of *Jesus* of transcendent *same*,
 And yet these *swearers* most unthankfully,
 Abuse this name of names most filthily.
 They make no more esteem of *Christ* his blood,
 Than of dumb beasts unclean, that doth no good.
 Oathes are the *nayls* that pierce *Christ's* hands & feet,
 They are the *thorns* that crown'd his head most sweet
 They are the *speare* that wound his blessed side,
 In's bloody *sweat* they caul'd him to abide
 God wrongs them not, yea what they are and have,
 They have of God, yet his Name they deprave.
 Gods person they contemne most gracelessly,
 And his Precepts and that most publikely :
 And this is it, their sin that aggravates.
 Above all other that *Jehovah* hates.
 They are the worst of sinners wronging God,
 Provoking him with his most dreadfull Rod.

A Cure for the Tongue-evill.

7

To punish Rulers, Kingdoms, Church and State,
With Sword and Pestilence unfortunate,
Famine and Plagues of all sorts, that may be
Wholly destructive to Felicity.

A man that swears and swears blasphemously,
Becomes brim-full of vile iniquity :

Shew me a swearer, and I'll shew to thee

A lyer, shew to me one that doth lye,

And I'll shew thee a theif, one in whom lies

A base deformed heap of perjuries.

Swearing is no single evil, there's none

That ever us'd it, that us'd it alone ;

It argues hearts profane, and loose, and vile ;

All parts in man it sadly doth defile.

By faith men swear, and so turn Infidells,

They swear by truth, till no truth in them dwells ;

As they are honest men they swear, and so

To all the points of Knavery they go.

They vainly swear by their Salvations hope,

So yeild their necks to the tormentors rope :

They swear by Creatures, which they drink and eat,

Provoking God to curse their drink, their meat ;

At table while they swear without controul,

Their table's made a snare to catch their soul.

Oh that vile man, who is dust and ashes,

Did see the stabs, wounds, and bloody gashes

Made in his soul by Oaths, that he might shun

This excrement in Conversation !

Oh that vain swearers saw the work they make,

When they Gods blessed Name in vain do take ;

Yea when they tear the Lords most holy Name,

Without all fear and wit, all grace and shame.

Oh that they saw Gods wrath in dreadfull might,

Threatning revenge to ev'ry banning wight ;

B

For

Psal. 59. 12.

Zac 8. 17.

Psal. 10. 7.

A complicated
Evil.

Hos. 4. 2.

Psal. 69. 22.

A Cure for the Tongue-evil.

For then they would not, could not, dare not swear,
But they would speak of *God* in holy fear;
Yea they would be for ever rather still,
Then they would croak against their Maker's will.

Cast off therefore this poyson of the tongue,
With all the filth, that to it doth belong;
Cast out this Devil, least it cast thee down
Into the pit of Condemnation.

Let no *God-damnees* from thy mouth proceed,
Least with damn'd Spirits thou be numbered.

Ob.

Say not, thou canst not help this swearing strain,
Help but thy self, *Gods* help thou shalt obtain.

Sol.

Re-
Remedies a-
gainst rash
swearing.

Now that thou may'st this Black-mouth Devil
Joyn Fasting to thy Supplication; (shun,
With an Oath-loathing heart thy Oaths confesse,
Make clean thy heart, this evil to suppress.

As with a Bit thy mouth and lips fast keep,
Whilst for thy Oaths thou heartily dost weep.

Strive against all thy hearts corruptions,
That grace may deck all thy expressions;

2.

Fear *God*, and mind his power thee to smite
By sudden death into Hells fearfull night;
Hold in thy hand the rugged staff of Hell,
That thou may'st use thy tongue in all things well.

2 Chr. 24. 2.

King *Joash* prosper'd whiles *Jebojada*
Did Counsel him to keep *Gods* Holy Law:
So whiles *Gods* fear doth rule the heart of man,
His speech doth thrive in praises Christian.
Acquaint thy self with the Lords sacred Laws,
That thou may'st not take Oaths without a cause;
See there his Oath-forbidding, threatening power
Against blasphemous wretches ev'ry hour:
Stamp on thy heart *Gods* awfull Majesty,
For then thy lips will shun all blasphemy.

Thus

A Cure for the Tongue-evil.

9

Thus was Saint *Austin* cured, who before
He feared *God*, did swear as many more ;
He read *Gods* word and feared, and this fear
Would not permit him any more to swear.

Of *God* thy Lord think rightly all thy dayes,
But do not use his Name, but to his Praise,
Use not thy self *Gods* Holy Name to use,
Least thou by Oaths *Gods* Holy Name abuse :
Swear not, unlesse *Gods* Honour to defend ,
Swear not, unlesse to strifes to put an end,
Unlesse thy Name, Goods, Body, Life to save
From great Reproaches, Losses, Crosses, Grave :
Swear not, unlesse in Justice, Judgement, Truth,
Let these be joyn'd in ev'ry taken Oath :
Swear not thy self or any man to wrong,
Swear not to shew the rashnesse of thy tongue,
Swear not to fence or underprop a lie,
For this contracts the guilt of perjury. (fane ?

psal. 35. 28.

Eccles. 23. 10.
11. and an Oath.

Jer. 4. 2.

Wouldst thou not *Gods* most Holy Name pro-
Observe *Gods* dayes most Holy, without blame.
Remember this, remember Holynesse,
In reference to all Righteousnesse.
Keep like a Christian Christs Sabbath day,
That on the week dayes thou may'st keep alway
Thy lips from speaking vile blasphemous words,
The language which the scalding lake affords.

4.

Mind *Polycarpus*, choosing death by fire,
Rather than swear by *Cesars* love or ire ;
This gracious thought in his good soul did dwell,
To chuse sins way is the sure way to Hell.

5.

Rebuke these words of death in all, and cry,
Why do you smite my *God*, my King on high ?
'Tis just with *God*, men swear themselves to death,
When they forbear to check the swearers breath.

6

A Cure for the Tongue=evill.

7.

Mind this of Oaths, how great indignity,
 And what disgrace thou casts on God thereby.
 What if thy Prince did make a Law, that all
 That vainly swear, this evil should befall,
 That they should suffer seared lips, or tongues,
 Bored quite through with burning hot Irons,
 Or hang'd, beheaded, drown'd, or burnt should be,
 And should loose all the worlds prosperity?
 Wouldst thou not Cov'nant with thy lips & tongue
 To use Gods Name with circumspection?
 I dare presume thou wouldst, yet wilt thou not
 Fear God, who threatens swearers with the lot
 Of endlesse, easelesse torments in Hell-fire,
 Which none, but he, can do in his fierce ire?
 Methinks thou shouldst consider well in mind,
 That God's thy Maker, and Preserver kind,
 That God is Lord and Judge of all, for hence
 Thou mightest learn Gods Name to reverence,
 And alwayes stand in greater awe of God,
 Than man, who can scourge all men with his Rod.

8.

Consider that the Hosts Cælestiall,
 The Sun, and Moon, and Stars, obey Gods call:
 Consider that the Heavens, the Clouds, the Aire,
 Fire, Earth, and Sea, and all things therein are,
 Bespeak us all by their obedience,
 Gods Holy Name to have in reverence:
 Consider that all things both deat and dumb,
 Do call on us Gods Servants to become;
 And b'ing endow'd with reasons light, and grace,
 To praise Gods sacred Name in ev'ry place.

9.

Consider this, that God for all he gives,
 Asks only prayse, while mortall mankind lives,
 That hon'ring God in this sad vale of tears,
 They may him praise in Heav'n, free from all fears.

Keep

A Cure for the Tongue-evil.

11

Keep silence or retrain thy lips some dayes
From Oaths, yea words, to free thy mouth alwayes
From uselesse fruitlesse speech; for then thou shalt
So keep thy tongue, that it shall never halt.

10

Resolve for each rash Oath this penalty
To put upon thy self in equity,
Give certain silver peeces to the Poor,
As two or three or four or six or more:
For by their prayers great in *Gods* esteeme,
Thou may'st thy mouth from all vain Oaths redeem.

11

Mind praying *God*, as they in Heav'n that dwell,
Angells and Saints, for in it they excell.
And if with them thou thinkest a part to bear,
Thou must on Earth betimes desist to swear.
Gods Saints below foresee *Gods* love above,
And this their hearts & tongues doth strongly move
To praise his holy name, while they do live,
That *God* to them eternall life may give.

12

They are not like proud wordlings, who like Swine
Tread under feet the gifts, that are divine,
Through all the gifts they do receive, they see
And do acknowledg *God* most thankfully.
They wait for life in Heav'n free from all shame,
And therefore here they praise *Gods* holy name.

13

Mind if thy name men used commonly,
As thou dost use *Gods* dreadfull Majesty,
Thou would'st it take in great and just disdain,
As if thy name they filthily did stain.
And do not thou to others, what thou wouldest hate.
Others should do to thee in name, or state.

That thou mayest not thy soul in danger bring,
Through Oaths pull out thy raging passions sting;
Let not the worlds great make-bate anger make
Thee madman-like *Gods* holy name to take.

14

Col. 3. 8.

Psalme 37. 8.

Look

Hos. 4. 11.

Remedys against
Wrath.

1.

2.

3.

Psal. 39. 2.

4.

15.

Remedies a-
gainst swearing.

Hos. 4. 11.

16.

Prov. 23. 24.

Look how unruly dogs their chains that slip,
 To do great Milchiefs up and down will skip :
 So wrathfull men for want of reasons pow'r
 Gods honour seek most wildly to devour. ^{nce} (Now,
 Now that thou may'st shun wrath, where Oaths do
 Indang'ring soules (as Wisemen clearly know)
 Praise God if once his blessed hand of grace
 Restrain'd thy tongue from speaking in disgrace
 Of his great Majesty, that thou may'st still
 Find grace to speak according to his will.
 Behold Christ Jesus, his sad agony
 And bloody sweat enduring quietly,
 Behold him suff'ring most cruell scoffings,
 Spittings, whippings and wofull buffetings,
 And last of all a death of pain and shame
 For thee, that wrath may never thee inflame.
 Mind this (vile worm) that thus Christ suffered
 That thou by wrath may'st never be misled.
 Keep anger in by silence, that it may
 Soon spend it self and vanish quite away
 With Heathenish *Cato* learn to pardon all
 Except thy self for failings great and small. (death
 To keep thy tongue from oaths those words of
 Take heed of drunkenness whilst thou hast breath.
 That heart-bewitching, brain-besotting sin,
 Marring speech without, spoyling heart within.
 Hence oaths men use when drunk, stick in their teeth
 When sober grown, and this the Wise man seeth.
 If thou dost love thy soul next God most dear,
 Of Wrathfull men, as common swearers are,
 Avoyd the banning company; for why ?
 It bindes, betrays, and blindes destructively.
 Forbear their presence, or do not forbear
 To give them due rebukes, when they do swear,

And

And that with friendly, loving gentlenesse,
That they their Oaths with loathing may confesse,

That this *Goliath*-monstrous sin may have
Its wound to death, I do thee humbly crave,
That thou wouldst prudent warning take,
This sin of sins most timely to forsake,
By dreadfull Judgements on Blasphemers sent,
That for and from vain Oaths thou may'st repent.
See stories stufte with Swearers smitten dumb,
So struck, that mad, blind, dead they did become.
And those examples were, that men might fear
God and themselves by Oaths to rent and tear.

17.

Let Kings therefore be wise, and Magistrates,
So ord'ring all that live within their Gates,
That none do swear by *Gods* most sacred Name,
Least they themselves do suffer for the same
Shame and dishonour, for *Gods* word is true,
Dishonour me, and I'll dishonour you.

2 Sam. 2. 30.

Let all be wise, and utter not a word
That may become their soul-destroying sword.
Let all with all their might advance *Gods* Name,
That *God* may keep them from eternal shame.
Let all our tongues speak well of *God* most high,
That *God* may bless us all Eternally.
Let us all pray, and do accordingly,
With hearts and tongues, that we may sanctifie
Gods holy, dreadfull, just, and mighty Name,
That all our speeches may be free from blame;
So shall we use our tongues with sapience,
And shall be blessed, when we go from hence.

1 Pet. 3. 13.

Match. 6.

Let us not say, our words are winde, for why?
This is a truth, which wise men can't deny;
Rash Oaths are such a winde, that hurry men
Into the Devils black and noysome Den.

Ob.

Sol.

Let

Ob.

Sol.

Let us not call our Oaths to speech a grace,
 For that by them Gods Name we do deface.
 Lastly, if we will bear most worthily,
 The name of Children dear to God on high,
 If we do love our God in Heaven, our King,
 Our Goods, our Soul as a most precious thing,
 Our Kin, our Country-men, and Nation,
 Angels and Saints, and our Salvation :
 Let us not curse or swear as Atheists do,
 That ban themselves to Hell, the lake of woe.

Let us be still, or let our speech bring forth
 Something, to some that may be something worth.
 Let our words be few, wise, and circumspect,
 And alwayes to Gods glory have respect,
 That speaking here like Angels, as we ought,
 Hereafter we to Angels may be brought.

Psal. 145. 2.

Δόξα θῷ

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